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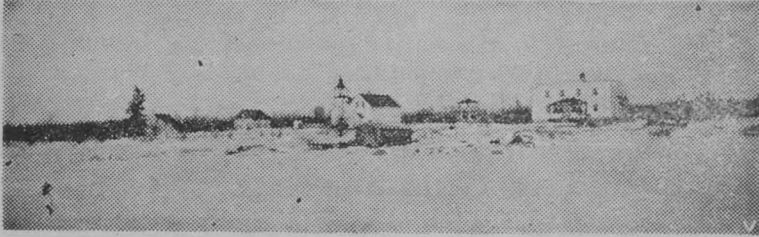
Rev. G. Laviolette, O.M.I., Editor

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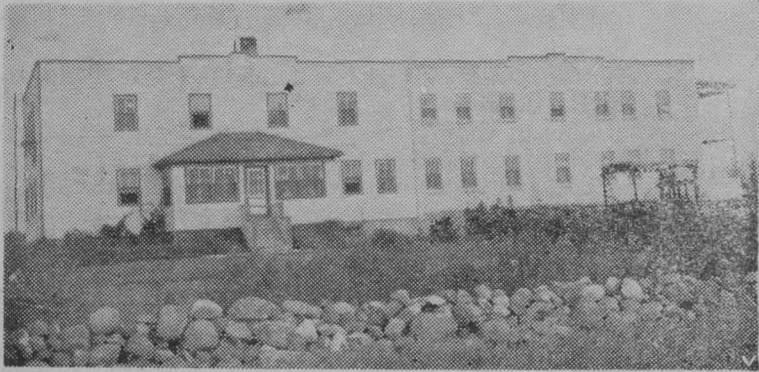
Qu'Appelle Indian School, Lebret.

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BERENS RIVER, MAN.



R.C. Mission at Berens Mission, Manitoba.



The Grey Nuns Hospital

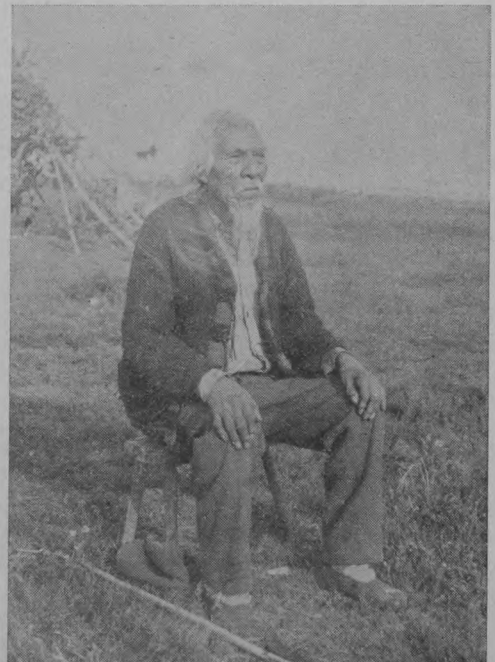


At the Blessing of the new wing; Bishops Cabana, Desranleau, Fr. M. Lavigne, Fr. Pinette, O.M.I.

Berens River Hospital Enlarged

On September 23rd the new wing of the Berens River Hospital, under the direction of the Grey Nuns, was blessed by the Archbishop of St. Boniface. The mission of Berens River is on Lake Winnipeg, about 200 miles north of the city of Winnipeg. In 1900, Father Vales, O.M.I., was the founder of this mission, and he was succeeded by Father S. Perrault, who built the church in 1912; this church was enlarged by Father de Grandpré in 1925. Besides the church and priest's residence there is at Berens River Mission a day-school, a doctor's residence and a hospital. The town of Berens River has a Hudson Bay store, a public school, a R.C.M.P. detachment and the Anglican Mission and day-school. The population of the Indian Reserve is 325, of which 150 are Catholics.

In 1936 the Oblate Sisters went to Berens River to establish a domestic science school; and later as it was not found practical to establish a boarding school there, a hospital was built, and the Grey Nuns took over; the new wing is a most welcome addition to the hospital; it is fireproof and it will accomodate a larger number of patients.



Old Indian From the Lakes region.

Redmen Try Whitemen's Methods Irrigation Brings Bigger Crops

By George A. Yackulic, Lethbridge, Alberta

Indians on the St. Mary reservation in eastern British Columbia are setting the pace for farmers in their district. They have 25 farms under irrigation and are hoping to bring water through ditches to as many more.

At a cost of slightly above \$10,000 the Indians have managed to bring irrigation to farms which during an average year produced few vegetables, a light crop of hay at best, and only occasionally any crop of grain. The irrigation system has changed the agricultural picture of the reservation completely.

Water is routed from the St. Mary River through a main canal for five miles and then sent to the various farms through a system comprising 25 miles of lateral ditches.

Since the redmen brought the water to their lands they are a happy lot—all 125 of them who live on the irrigated farms. Their watered lands now show heavy stands of hay, luscious vegetables in abundance and livestock dripping with fat.

BROADCAST INDIAN SONG AND STORY

OLIVER, B.C.—The songs and stories that British Columbia's Indians used to chant in the days before the "white man's invasion" are being revived in the Okanagan valley.

Bronze-skinned boys and girls from the Inkameep reserve near here are going on the air to broadcast the songs their forefathers sang in their teepees and translate into drama the simple folk tales their warrior ancestors enacted with elaborate gestures and brandishment of weapons on the grass floor of the forest clearing when the feast was ended and the tribesmen relaxed around glowing campfires.

Wealth of Material

There is a wealth of song and story in the unwritten art of the Inkameep Indians, whose tribe now numbers only a few score people. The art of storytelling thrived in the old days before the coming of the white man, but in contact with civilization the Indian allowed his native art to languish.

Interest in Indian culture was revived when Anthony Walsh came to the reserve eight years ago to teach in the one-room red schoolhouse near the home of the chief.

Walsh promptly took up the study of all branches of Indian art, and, working principally through the dozen boys and girls in his classroom, encouraged the Indians in the revival of their songs, stories, painting and drama.

Wide Recognition

His years of effort now are being rewarded. Many of the children's paintings have received nation-wide recognition and at least one of the young Indian artists, Francis Batiste, has won international fame. Batiste's works have been awarded prizes in Montreal, Paris and London exhibitions.

The children's dramatic club has given performances throughout the Okanagan valley and before large audiences in Victoria. Critics have praised their work.

Based on the simple lives led by these "children of nature", the Indian songs, stories and plays are about life in their natural surroundings of forest, mountain and lake. They tell about the chipmunk and the rabbit, the coyote and the quail, the fox and the fawn, and the hundred and one other fascinating characters found in nature's handbook.

Added Enchantment

The tales have an added enchantment by the Indians' practice of giving characters the power of human thought and speech. The wolf becomes a cunning rascal whose promise is worthless, the ant a philosopher, and the squirrel a strong advocate of the doctrine of providing for the future.

Now the radio has taken up the task of promoting interest in the native culture of the Indian people, giving further impetus to the work of Walsh and the Inkameep children.

Indian Girls Seeking Jobs in War Industry

Now it's a case of "how are you going to keep them down on the reservation" once those Indian maidens have done their bit in relieving Canada's labor shortage.

Officials of the national selective service Regina office report that 10 Indian girls from Saskatchewan reserves, chiefly from Punnichy and File Hills, have registered as seeking jobs.

Some of them have been placed in munitions factories in eastern Canada. A soft-spoken, brown-cheeked girl is one of them; she said her husband, her two brothers and her father-in-law were all overseas with Canada's active forces and she "wanted to help too."

Others of the girls ask kitchen and domestic work, two fields that are practically drained of labor, and employers who have hired them say they really know their jobs. Much of the credit for this is due to the Indian schools where the girls have been trained by expert teachers.

GOPHERS LEAD TO QUARANTINE

EDMONTON—J. H. Brown of the department of entomology at the University of Alberta, reported on Friday that a 1,200-square-mile area east of Drumheller has been "quarantined" as a district where gophers show a positive reaction to tests for sylvatic plague, the so-called "black death".

Since soon after the disease first appeared in Alberta in 1937 with the death of a Stanmore man in the Drumheller area, Mr. Brown has carried out annual surveys in southern Alberta to ascertain which areas were infested and organized campaigns to destroy gophers in infested areas.

There have been few deaths among humans in Alberta from the disease. Humans may get the disease by the bite of a gopher flea (bubonic), by infection in the blood stream through handling diseased gophers (septicaemic), and by infection in the lungs (pneumonic).

When surveys determine in what areas infected gophers are, quarantine signs are put up bordering such areas warning people not to handle gophers. Farmers are urged to exterminate the rodents, and, if handling carcasses, to wear gloves.

Last Visit to Fisher River, Man.

A veteran of our Indian Missions, Father S. Perrault, made his last visit to Fisher River in August, to introduce his successor, Father Dumouchel, to the Catholic population. In a letter to the "Ami du Foyer" published recently, Fr. Perrault describes Fisher River as a very progressive Reserve. Fisher River is 125 miles north of Winnipeg, near the Peguis Indian Reserve. The homes are well built, and the farms are well kept; almost every Indian has a garden and a farm. They have cows, pigs, sheep, chickens, ducks, geese and turkeys.

The mission chapel has been enlarged recently and now satisfies the needs of the 110 Catholics on the Peguis and Fisher River Reserves.

Our best wishes for a successful apostolate to Father Dumouchel.

INDIAN RESIDENTIAL SCHOOL

Fort Frances, Ont., Oct. 8, 1942.

Sept. 29th.—The Ladies of St. Ann organized a very successful Bingo party and a raffle, this afternoon. A large number of parishioners were present so that the results were very gratifying. The Bingo produced \$44.40 and the Raffle \$16.20. The Ladies of St. Ann wish to thank all those who helped to make this party a success.

Oct. 1st.—86 children began their annual retreat to-night. It was preached by Rev. Fr. Comeau, O.M.I., Principal of Kenora Residential School.

Oct. 4th.—Retreat finished this morning. We all appreciated the zeal and devotedness with which our preacher brought before us the great truths of our holy religion.

This evening we celebrated the patronal feast of our Father Principal. Besides Rev. Father Comeau, the Reverend Fathers Paquette, Gauthier and Audette, came to offer their congratulations to their companion in religion. A large gathering assembled in the parish hall where a varied and interesting programme was carried out. After they had presented their address and their Spiritual Bouquet, and performed the different items of their programme, the Knights of Columbus and the Ladies of St. Ann presented gifts to Father Principal. Then Fr. Comeau entertained us with motion pictures. This was followed by an Amateur gathering, during which the various organizations took part together with friends from the nearby town. Rev. Father Principal, in very appropriate terms thanked us each and all. He dwelt especially on the charitable family spirit which pervaded these gatherings, and expressed the hope that they might be renewed frequently.

Oct. 5th.—A holiday for us in honour of Father's Feast. We had a picnic and an enjoyable day, retiring, tired but happy, full of gratitude toward our Father Principal for his kindness to us.

Mildred Bruyere,
Grade V.

CORRESPONDENTS, ATTENTION PLEASE!

Please send your copy to the editor before the 5th of the month; also send newspaper clippings of interest to our readers.

"Man with Beautiful Soul"

(Reprinted with special permission from "Columbia", Feb. '41)

By R. A. JEFFERY.

(Concluded from last month.)

Over Treacherous Trails

Four weeks later the Red River train of carts hauled by oxen, guarded by former Hudson Bay servants, by Metis and several trusted Indians, arrived and late in September they set off for the mission far in the hinterland, their supplies ample and their spirits high as they bid their adieux to the stump-lined hillside that was then St. Paul. They were only a few days out, however, when the last semblance of optimism and gaiety deserted them. The trails were treacherous, oxen and carts were deeply mired in the dank swamps and finally they were halted by a band of Saulteaux Indians, who plundered the food and supplies intended for the mission. Reduced almost to starvation, weary and dispirited, the little caravan plodded slowly on and reached Pembina at dusk late in September, 1849, and there we find this doughty son of little St. Sulpice looking out over those endless plains and giving utterance to the opening lines of this narrative, "God! What a world to conquer!"

Bishop Provencher, who went to the Assiniboine and the Red River at the request of Lord Selkirk in 1818, at once placed Father Lacombe in spiritual charge of the Indians and, commencing at Pembina, the latter spread his remarkable influence throughout what is now Manitoba, Saskatchewan and Alberta, extending his labours far into the foothills of the Rockies, mastering the various dialects of the tribes and finally compiling the worlds' first dictionaries in Cree and Blackfoot, works that were of inestimable value to himself and to those who followed him. They may still be found among the treasured tomes in the archives of the west.

He lived with the Indians, ate with them, conversed and smoked the calumet with them, pitched his buffalo skin tepee with theirs, and in the end so endeared himself to them that they made of him a personage second in importance only to the chiefs of the tribes. In that greatest of all Indian celebrations—the annual buffalo hunt—he was in fact their chaplain of the hunt.

This offered the opportunity he so earnestly desired, he could get close to them, he brought order out of chaos, he artfully and simply impressed them with an elementary code of religious understanding and he records that on the eve of his first big hunt, in which literally thousands of lusty, dusky braves and their womenfolk participated, "They recited with me the evening prayers and startled the forest-echoes with the hymns they had learned by heart in their Indian tongue." On the sixth day of the hunt they came upon the buffalo, thousands of them grazing together, forming a billowy black lake on the prairie. That to the Indians of primitive days was the Alpha and Omega of life—that and mastery of their tribal enemies in mortal combat.

One of Father Lacombe's chief characteristics appears to have been his marked diplomacy. He was welcomed everywhere by the Hudson Bay factors and early in his missionary career had placed at his disposal a building within the palisades of Fort Edmonton on the spot where now stands the parliament buildings of Alberta province. The fur traders were not always fair or hospitable to visitors, nor were their methods always quite just to the Indians who traded their pelts for pittances. Here again the missionary sought order and understanding; he spoke for the dusky men, he pleaded their cause, he demanded their rights. They rallied to his side in thousands; he spoke to them singly, he preached to them during their colorful fetes in the open air; he erected log chapels at Lac La Biche, at St. Albert, Fort Edmonton, Lac Ste. Anne and innumerable other places where today fine parishes and stately churches dot these plains, he studied Cree under Governor Simpson's piper and, once familiar with the strange tongue he conversed intimately with the men, women and children of the tribe; he befriended them, lived with them, all but starved with them and in the end converted them in vast numbers.

And this he did likewise with the Blackfeet, most stoic and savage of all those nomadic tribes who roamed the western domain and slept beneath the stars. It was a beautiful day in March when Father Lacombe, standing in front of the palisades of Fort Edmonton, looked to the north and espied a great body of Indians in single file approaching along the ravine, the sun playing upon their shields and ornaments, small flags of the chiefs fluttering peace signals and the tocsin sounding. It was Father Lacombe's first glimpse of the savage Blackfeet and they came in single file down the distant slopes.

In the Enemy's Country

They approached hesitatingly because they were in their enemies' country—a proud race, fiercer and braver than the Crees. They had come to Fort Edmonton to trade, receiving part of their pay in liquor that converted these fine specimens of manhood into savage beasts and that day Father Lacombe witnessed frightful scenes that started him upon his long and successful crusade to make it a punishable offense for a white man to give an Indian liquor, and on his second and equally successful one to organize a widespread police unit that would control the liquor traffic.

The Indians by themselves would violate no law of the land, but it was the white man, who came among the Indians, who must be controlled and subjugated. Thus came into being the far-famed Canadian Northwest Mounted Police whose duty it was to maintain order and to preserve confidence in the security of life and property over 1,200,000 square miles of territory with an open boundary of 600 miles touching Montana and North Dakota.

Up and down the land for three decades strode the magnetic figure of the missionary, baptizing and Christianizing the several tribes wherever he went. He saw Rupert's land become Manitoba, he witnessed Saskatchewan and Alberta carved as Canadian provinces out of the Northwest Territories, he successfully sought large tracts of land for the Indians and schooled them in the art of agriculture, he showed them the Divine scheme of home-making, the need of

consecrating their wedded lives by becoming properly married, of the sanctity of husband and wife devoting themselves to one another, to their home, their children and to God. He instituted peaceful pursuits among the Indians, and in the end he brought order out of chaos, with reserves set apart where paint and feather decorations eventually became but part of a holiday ritual rather than a preparation for the bloody carnage of tribal warfare.

In all of this cumulative, enduring effort Father Lacombe had constructive assistance. The able Bishop Taschereau, Bishop Tache, Bishop Grandin and other members of the hierarchy and clergy had in turn become his spiritual superiors, and aides in the west. He, too, who blazed the trail, had frequently been mentioned for the distinctive purpose of the Church, but he promptly spurned all such suggestions; he preferred rather the humble role of beggar. Thus in the East and in the West, in Europe and in Rome he sought funds with which to erect Churches, chapels, schools and convents for the far-flung Canadian domain of which he had become so integral a part.

Trader, Priest and Constable

He it was who established the first school west of the Red River; he induced the Order of the Immaculate Conception in Quebec to send out two Sisters to be the vanguard of thousands of the Sisterhood who followed them down through the years; he founded first the parish of St. Albert, a few miles from Fort Edmonton, and then followed Lac La Biche, Lac Ste. Anne, St. Paul de Cris. He was parish priest of Winnipeg when it was still the military settlement of Fort Garry; he was one of the founders of the present Edmonton diocese, of St. Marys' in Calgary, where he established the present spacious Holy Cross hospital and brought in the Sisters of the Faithful of Jesus, whose convent still stands immediately behind St. Mary's Church.

It has been said that the three great civilizing forces of Western Canada, the strongest factors in its development from the embryonic era of Verandrye up to 1880 were the Hudson's Bay Company, Father Lacombe and the other Oblate missionaries who followed him, and the Northwest Mounted Police—trader, priest and constable—who came in the order named. But, as the Hudson's Bay Company's activities declined when the Indian took up farming for hunting, there emerged another power, the Canadian Pacific Railway, construction of which was received with acclaim by everyone in Canada, except the Indian, who demurred at what he regarded as an encroachment on his special preserves.

Here again the omnipresent Father Lacombe was called upon to subdue the rising opposition of the dusky tribes. He was called to the Blackfoot Reserve where the Indians were indignant that grading was being carried on without their permission. He found justification for their claims, with the result that another tract of land was ceded to the Blackfeet in compensation. Father Lacombe ever remained the friend of the C.P.R. officials, who down through the years were generous in the monetary contributions toward his churches and his Indian colonies. Finally, when construction of the railways reached Calgary the missionary was pastor of St. Mary's and on arrival of the special train he was invited to be the luncheon guest in the official coach. Following the luncheon

the president, Lord Mount Stephen, resigned and Father Lacombe was duly installed as president of the railway company, a tribute to his extraordinary services to the railway, to Canada and to Christianity.

For one hour the picturesque priest was by courtesy and common consent the chief executive, and not to be outdone in chivalry he promptly proclaimed Lord Mount Stephen, pastor at St. Mary's. The C.P.R. head accepted, looked out over the straggling village and replied, "Poor souls of Calgary, I pity you!"

Of all the countless thousands of dollars procured by Father Lacombe for the work of the Church in the Canadian West, not one dollar was set aside to repair his own broken health or to revive his failing strength. While attending the golden jubilee of the diocese of St. Paul, Minn., James J. Hill slipped a check for \$5,000 in his hand; in Montreal, Lord Mount Stephen handed him more; in New York, Lord Shaughnessy and James Ross were his benefactors to the extent of thousands of dollars. He went to Austria and received a money gift for the Western missions; his native Quebec was generous with money and treasure; Her Majesty Queen Victoria sent him a personal gift, yet most of the time he didn't have a second soutane among his personal belongings.

Finally, in 1907, he decided that there was one important last work he must do—he would build a home for the orphans and the aged of his beloved West—he would raise it on a rising ground just south of Calgary, almost at the foothills of the towering Rockies. The late Senator Burns gave him title to the land and at a reception at Government House in Edmonton, he and his old friend, Lord Strathcona, strolled about the spacious grounds; the missionary recounted his ambition and Strathcona promptly presented him with a check for \$10,000. The building is a beautiful one, erected in 1901 with Rev. Sister Mary Clarissa of the Sisters of Charity as Superior and she is still in its charge with a large staff who personally attend to the spiritual and temporal needs of more than one hundred children and almost as many aged men and women. The entertainment of these inmates of the Lacombe Home at Midnapore has become the cheerfully accepted responsibility of Calgary Council, Knights of Columbus.

His Enduring Monument

There in that monument to his devotion, zeal and great unselfishness Father Lacombe, missionary and builder of the West, "mon petit sauvage" of little St. Sulpice, crossed the Great Divide on December 16th, 1916, surrounded by clergy, the children and the sisters, whom to the last he termed "my princesses of charity". The remains lie in state in St. Mary's at Calgary, at St. Joachim's in Edmonton and then in the little St. Albert church built by him in the earliest days of his pilgrimage in that strange land. Attending beside the bier were hierarchy and statesmen, old-timers and "Mounties", but conspicuous, too, were representatives of the Indian tribes for whom he had gladly given a lifetime.

Towns, rivers and mountains have been named in the West for Father Lacombe, the Lacombe Home is truly monumental, so are his churches, hospitals, schools and the Indian reservations, there is a life-size monument of him at St. Albert and there stands outside the stone church at St. Sulpice in Quebec

overlooking the St. Lawrence a bronze plaque to his memory and his worth, but no brick or stone or bronze will endure as will the love and gratitude that fills the hearts of the people of the Western Empire.



Our Lady's Shrine, Qu'Appelle Indian School:—The shrine has been rebuilt of stones and the statue redecorated. It stands near the entrance to the Sr. Girls' playground.

Bulls and bears aren't responsible for as many stock losses as bum steers.

The government's success in getting kidnapers indicates that it never really got mad at bootleggers.

Community Chest: An organization that puts all its begs in one ask it.

Be game—but not everybody's.

If we could only sleep as soundly at night as we do when it is time to get up!

There isn't much to talk about at some parties until after one or two couples leave.

EDITORIAL

YOUR SCHOOL

Your schools have been instituted for the welfare of your children. Not only do your schools provide for the needs of the body, such as food, clothing, medical care, and so forth, but they train the soul as well. We know that in the soul of man there are two faculties, called the intellect and the will. By the formal teaching in the classrooms the intellect is developed and enriched by knowledge of reading, writing, calculating, drawing, etc. The sciences teach the elements of nature study, agriculture, and other practical subjects. Besides the training and enrichment of the intellect, we must consider the other part of the education which is training of the will.

The aim of education includes will-training as one of its equally important elements. Without discipline of the will, without the formation of habits of industriousness, love of work, education is incomplete. The means of training the will is first of all by discipline, through which the pupils acquire habits of obedience, regularity and promptness. I would say that without this training of the will, the first part of education, formal teaching of art, grammar and science is of little value. The training of the will is motivated not only by natural reasons; that is that man, in order to become successful in life, must be industrious, active, energetic; but also because the nature of man calls for a higher aim in life. This higher aim of our life is to attain to eternal happiness. This is where religion comes in. The Law of God tells us what is right and what is wrong; the incentive for doing what is right is the promise of a reward in heaven. The life of man is so ordained that one seeks happiness. We can have earthly happiness if we practice the natural virtues; but these natural virtues are elevated to a higher plane by the grace of God. Man has been created with an end above nature. So also the activities of man must be in conformity with the supernatural aim (or end) of man.

Training of the will is therefore based not only on natural incentives, but also and mainly on religious motives. That is why your schools, to do justice to their ideal of giving a complete education, stress the formation of the will, and as religion is the greatest help to this training, education is incomplete without religion. The ideals of Christian education call for charity, honesty, temperance, prudence and fortitude. All these virtues have their root in the will. If a man is truly charitable, honest, temperate, prudent and strong, he will have the power of attaining the purpose of his life, no matter how great or how small his intellectual achievements are.

The value of discipline in life cannot be overstressed. Man, living in society, must be of service to his neighbour. In return he receives from his neighbours security, help and protection. In his work, man must be constant and energetic. Regularity and perseverance are the laws of success. If we are to compare the industrious and the lazy man, we will see that the first does not neglect any opportunity to work; he will rise early, do his appointed tasks without delay, he will plan for the future. The

results of his constant labour will be comfort and ease for himself and his family. The lazy one, on the other hand, will waste hours, days, weeks, doing nothing. He will seek amusements first, he will postpone his work; with the result that he will always be poor, miserable and unhappy.

How can one run a farm, for instance, if he is not eager to work; if he neglects his fields, his cattle, and always waits until to-morrow to do what he could do to-day? If this man has had no other training than that of doing his own will since he was a child, you can be certain he will never accomplish much in his life. But train a child in strong habits of order, neatness, method in his work, these habits will stay with him all his life; they will even grow stronger as he advances in age. Such is the purpose of the training of the will in education. The school teachers aim to create these habits in their pupils; they foster the spirit of initiative and responsibility. The program of the school is also ordained to that end. The act of attending class with regularity, the effort to do the daily chores, the physical training given by sports and callisthenics, the discipline that rules all the details of the daily lives of the pupils, all these have for a purpose the training of the will of the pupils.

If a child is trained to do things on time, accurately and without waste he will acquire precious habits for his life. These habits must be instilled by the parents into their children before they are sent to school. It is very easy to point out which new pupils have had parental training at home. If we are to visit the homes of the parents who give their children a good training, we will notice that these homes are clean, well cared for, that everything is where it should be, that the garden and farm are in good shape. The children coming from these homes are polite, obedient, eager to learn; they are not bored or lonesome in school; in a word, the training they have received at home prepares them for the training they are to receive in school, and given good health, which is not lacking in our times, the chances of these pupils for making good in the future are very great indeed. Let therefore the parents consider these few thoughts and be grateful for the diligent work done by the school personnel for their children. Let them become anxious to send their children in school on time, and keep them there as long as they are able to do so, that is until the full age of sixteen. If they truly love their children the parents will avail themselves of every opportunity to co-operate with the school personnel to give their children a solid Christian training which will bring its reward in later years.

G.L., O.M.I.

NOT SINFUL:

The minister called at the Jones' home on Sunday afternoon and little Willie answered the bell.

"Pa ain't home", he announced. "He went over to the golf club."

The minister's brow darkened and Willie hastened to explain:

"Oh, he ain't gonna play any golf; not on Sunday. He just went over for a few highballs and a little stud poker."

CATHOLIC FAITH

CHAPTER 8: The Ten Commandments

Texts from the Scriptures:

"But if thou wilt enter into life keep the commandments". (Matt. 19: 17).

"My yoke is sweet and My burden is light." (Matt. 11: 30).

"He who sayeth that he knoweth Him, and keepeth not his commandments, is a liar, and the truth is not in him. But he that keepeth His word, in him in very deed the Charity of God is perfected, and by this we know that we are in Him." (John 2: 3—5).

In order to appreciate fully the importance of the ten Commandments in our lives we must consider them as guide-posts set by God to guide us safely to our eternal home. What would mankind be without the ten Commandments? God would be scoffed at and mocked with impunity. Passions would run riot; the home, the family, and society would be left without a foundation. We stand in a great need, in our paganised world, of a renewal of instruction in the ten Commandments of God. Not only of instruction, because the majority knows of the commandments of God, but mostly of Faith in them. It is a serious lack of Faith in the authority of God as law-giver which undermines society in our days.

In the very first pages of our catechism we are asked: "Why did God make us?" The answer is: "God made us to know Him, to love Him, to serve Him, and to be happy with Him forever in heaven." In these simple words the design of our life's mission is clearly indicated. But we realize that the road to eternity is narrow, rough and rugged. We need guidance for the intellect and for the will. This guidance is given to us in the Commandments of God. Faith alone is not sufficient for salvation; we must also know and do the will of God. The incentive to obey the Commandments of God is found in our Faith in them, in our Faith in a law-giving God, who is the Master and Ruler of all things created.

Our Divine Saviour tells us in clear terms: "Not everyone that saith to Me: Lord, Lord, shall enter into the Kingdom of Heaven. But he that doth the will of My Father, who is in heaven, he shall enter into the kingdom of heaven." (Matt. 7:21). Faith and Charity are united in the gift of God's grace. They are implanted and nurtured in the heart and the mind. If we really believe in God we will readily accept His yoke, for we know that it is sweet and light, for we know that He will give us His divine grace sufficiently to observe His law.

God, in giving His Law to the Hebrews, at the foot of Mount Sinai, spoke to them amidst thunder and lightning and the sound of trumpets, to impress them with the solemnity of His Law. He gave His titles to giving the Law: "I am the Lord, thy God . . ." (Ex. 20: 2). "I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me: and showing mercy unto thousands to them that love Me and keep My Commandments." (Ex. 20: 5—6). As for us, Christians, we do not need thunder and lightning and trumpets, to know that the will of

God is being manifested to us. We have Faith in the promulgation of His Law. We know that Christ, coming on earth, did not come to change the Law, but to perfect it. "Do not think that I have come to destroy the Law or the Prophets, I did not come to destroy but to fulfill." (Matt. 5: 17). It is also written: "For this is the Charity of God, that we keep His Commandments, and His Commandments are not heavy." (I. John 5: 3).

Therefore let us renew our faith in the Law of God, and as the Scripture says: "These words which I command thee this day, shall be in thy heart. And thou shalt tell them to thy children, and thou shalt meditate on them sitting in thy house, and walking on thy journey, sleeping and rising. And thou shalt bind them as a sign on thy hand: and they shall be and shall move between thy eyes. And thou shalt write them in the entry, and on the doors of thy house." (Deut. 6: 6—9).

Let us heed the word of the Scripture saying: "I set forth a sight this day, a blessing . . . if you obey the Commandments of the Lord your God . . . a curse, if you obey not." (Deut. 11: 26—28).

G. L., O.M.I.

Look In This Mirror

"The daily paper is meant for Christian, Jew and Pagan. Its purpose is not to make men better, but to pile up shining gold." No home ever grew closer to God by reading a daily newspaper and no child ever grew Christlike by perusing its columns.

That such an irregular outsider is taken into the family is explained only because it carries the news of the day, the sports, etc. It is read and supported with an almost frenzied faithfulness.

"The Catholic paper is left to drag on by itself! It has no cause to advance save that of God's; it strikes at Mammon instead of fawning before it; it is the **standard bearer** of the Church Militant; it leads all the forces of righteousness in a day of semi-paganism. You'll fight for its right to exist, for its right to teach the doctrines of the Church; you'll pay tribute to it for defending you, for standing guard; yet you are content to **watch** it battle on alone. In other words, your lips are opened to its praise, yet your pocket is closed to its support.

"If you are a weakling in religion, cowering in a land so rich in Catholic ancestry, we do not expect much of you in the way of aiding anything belonging to the Church. But if your religion is the greatest factor in your life, if you are animated by the Faith of your fathers, then we confidently expect you to support YOUR defender in the cause of Christ."

Young thing: "Not only has he broken my heart and wrecked my life, but he's messed up my entire evening!"

Any girl can handle the beast in a man if she's cagey enough.

? THE QUESTION BOX ?

Is it a doctrine of Faith that the suffering in Purgatory is caused by fire.

The Church has given no decision on this point. However, it is the common teaching of Catholic theologians that those who are in Purgatory are punished by fire. The Church has defined only that there is a Purgatory and that those detained there are helped by the Holy Sacrifice and the prayers of the faithful. The most terrible torment that they endure is the pain of loss, that is to say, their separation from God.

Why is it wrong for young people to read "True Stories"? Is it a sin to read "True Stories" frequently?

It is not necessarily always wrong to read True Stories, depending on the nature of the story and the harm to the individual. These stories even if they do not directly attack Christian teaching they at least undermine it. They are written for a commercial purpose. They appeal not to the intelligence and judgement but to the emotions and the imagination. They take for granted that man has no spiritual nature or destination. Therefore they do not constitute wholesome food for the mind. A person who reads them regularly exposes himself to the danger of undermining his moral principles and Christian ideals.

If God created all things, did He also create evil?

No; God did not create evil. Evil is not a thing that exists of itself; it is simply a flaw in something otherwise good. In fact, evil can not exist unless it is in something that is in itself good. You cannot have a headache without a head. When you have a thumping pain, your head is not much account; but apart from its aching condition, the head is essentially something good. This is true even of the devil. God created him perfectly good, it was by the defect of his own disobedience that he became evil.

What is meant by capital sins?

Certain sins are called capital because they are like fountains or springs from which all other sins flow forth. These vices are seven in number: pride, covetousness, lust, anger, gluttony, envy, and sloth. Though these seven sins are not necessarily the worst of all vices, they are nevertheless the sources of numberless faults. They can be checked and kept under foot only by the practise of the seven opposite virtues: humility, generosity, chastity, kindness, temperance, brotherly love, and diligence. These seven virtues then, for the very foundation of a perfect Christian life.

Why is it that the Redeemer is sometimes referred to as the Christ and at other times as the Messiah? Is there any difference between the two words?

Messias and Christ are used synonymously. Both of them mean "the anointed". Messias is the Hebrew equivalent and Christ is the Greek term.

THE LIFE OF JESUS

Vocation of Matthew.

Jesus ki ani sagaam, kaye neyab teigagam sakai-ganing ki ani ija kakina anicinaben o ki pi nansika-kon kaye ki kikinohamage.

Ani pimosset o ki wabaman apitaminit ot ojibi-gewintoposinini, pejik ojibiigewininan Matthew kema Levi ejinikasonit, Alphée ogwisisan.

"Piminijaocin", o ki inan.

Matthew, kakina keko iji nagatang, ki pasigwi kaye o ki piminijawan. N'gotakun metas ki kitci wikonge endat, wi wigomat Tebednjikenit, ojibiigewininan kaye metci ayijiwebisinit, Kaye winawa Jesus o kikinohamaganan, ima ki widjiwewok, anic aja ki pataniniwok.

Ihi iji wabandamowat ojibiigewininiwok kaye Phariseniyak kimotic ki ondji kakikitowak kaye ka icwa wikondiwind o ki inanawan o kikinohamaganan Jessusan wadjiwanit teisakahiganing.

"Anin ejissek Tebenimine kaye kinawa tibinawe, ka witopamegwa kaye ka widjiminikwe wegwa ojibiikewininiwok kaye metci ayijiwebisiwat?"

Jesus dac nondawat ihi iji osomanit oho o ki iji nakwewajiman:

"Kawin meno ayanit awyia wendji ayat mackikwinini, ayakosinit dac ondji matcak, kakwe kikendamokwa ikitomagak ohe ikitowin: "Kitimagenimiwe-win ni nandawendan kawin win pagidjike-pakitiniwe-win"—"Kawin kweyakwatisiwa wi pi nandomakwa tei mino pimatisiwa wendji ki pi ijayan metci ayijiwebisiwat dac."

Mi ima kaye ki ayawan Jean o kikinohamaganan. Win nitamiwa jikwa ki pi natcigabawiwok:

"Pharisenienyak kaye ninawind, ki ikitowok, patanining n'pakatehitisomin kaye patanining n'd anamihamin. Anicwin dac ki kikinohamaganak wendji pakatehitisosikwa, pisan iko wissiniwok, minikwewok kaye?"

"Sayakiwidjiawaw watikenik, ki ikito Jesus, ta ki pakatehitisowok na o witikewini-wikongewinning kaye ta mawiwok na ecka widjihikowat watikenit? Kawin sa. Eckwa widjiwikowat watikenik, kawin tei ki ijtcikewat. Ta ejisseni ningoting ke otapinamawindwa watikenit mi sa api jikwa ke otcicissenit tei pakatehitisowat."

CHURCH CALENDAR

Nov. 22: Last Sunday after Pentecost.

Nov. 29: First Sunday in Advent.

Dec. 6: Second Sunday in Advent.

Dec. 8: Immaculate Conception of the Bl. V. Mary.

Dec. 13: Third Sunday in Advent.

Dec. 16, 18, 19: Ember Days. Fast and abstinence.

Dec. 20: Fourth Sunday in Advent.

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